

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$20.- Junior \$5.-. Club membership \$15- Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063

Editor
EDWARD SCHUMAN
13245 Coronado Drive
No. Miami, Fla. 33181

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Photography by HENRY KRAMARZ



THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL



The May Convention was successful only because we have a terrific staff that runs like a fine watch. We operate a convention with only twelve people, and with knowledge of the circumstances, they kept our costs down to the bare necessities. We are able to show a balance sheet just enough in the black to have seed money for the September show. This convention's success will depend on the numismatic market, and again on our wonderful crew.

In previous years, A.I.N.A. has always benefited financially from its conventions. Times have changed, and we must seek other sources to replace this lost revenue. The best are our membership and their purchases of new issues. We urge you to sign up new members and to continue your purchases.

We will not raise membership dues. It is no secret that the best buy in a numismatic organization today is A.I.N.A.. The SHEKEL alone, with 40 pages of numismatic articles every other month, is worth double the cost of dues and even more. Please show your support by signing up new members. We are asking our clubs to encourage their members, who are not A.I.N.A. members, to join and support the parent organization.

We ask members to submit designs for the 1992 25th anniversary A.I.N.A. medal, and to ask your opinions about a very special A.I.N.A. study tour to Israel in March to commemorate this occasion. We are getting material together for a tour brochure as some members have indicated a desire to participate.

We will be attending the A.N.A. 100th Anniversary convention in Chicago this August. We plan to exhibit the famous Kagan-Marimba Israel collection. We will occupy space on "Mint Mile" and will participate in the A.N.A. "Passport Program" with Israel coins. In addition, an A.I.N.A./I.G.C.M.C. public meeting is planned. This is the largest numismatic event on the year, and we hope to greet you and many A.I.N.A. members. Stop at the table and say "Hello".

Finally, in an economy move, to conserve capital, the Club Bulletin will now be incorporated into the Shekel. The estimated annual savings to A.I.N.A. will be in excess of \$1500. Club news is very important to us as we know many club members like to read of happenings in their sister societies. Donna Sims will continue to assimilate club news, which will now be printed in each issue of the SHEKEL.

Shalom,

The House on Mamilla Road

by Manfred Anson

During my first visit to Jerusalem in 1961, Mamilla Road was still in no man's land, between the Old City and King David Street. It is where the War of Independence came to a halt in 1948. The descendants of the Marx and Stern families had to evacuate their ancestral home and flee behind the Israeli lines. It was on this street that the Marx and Stern families had built the first private house outside the Old City using native stone. Just a few years before, Sir Moses Montefiore had built a row of houses called Yemin Moshe and a windmill, to bring Jews out from the unsanitary hovels in the Jewish Quarter.

When Mamilla Road was recaptured in 1967 during the Six Day War, the Stern family moved back to their home, and brought with them all the memorabilia with which they again established a small museum and shrine in two rooms behind the souvenir shop they operated. Everything was in place again with the exception of an old large bed in which Theodore Herzl had slept when he visited Palestine in 1898. This bed, which had to be left behind because of its large size, so Michael Stern told me, was stolen by fellow Jews who used it for firewood.

Back in 1961, I did not know of this house and its famous guest so long ago. But after I came back in 1974, and became an avid collector of Herzl memorabilia, I made this house my first visit, and met the owners.



I had learned by then that Herzl had traveled to Palestine to meet Kaiser Wilhelm II. In Jerusalem he presented a document to the Kaiser regarding the acquisition of Palestine from Sultan Abdul Hamid of Turkey, to be used for a homeland in that part of the Ottoman Empire for the Jewish people after a lapse of almost 1900 years in exile.

The Kaiser had come to Palestine and Jerusalem primarily to dedicate the Church of the Redeemer, built with German money, in the center of Jerusalem quite near to the Church of the Holy Sepulchre, as well as the Victoria Augusta Hospice on the Mount of Olives. A series of German medals were struck commemorating this event, which are usually included in Judaic numismatic collections. Several of these are illustrated.



The Kaiser was encamped in a large tent city north of Jerusalem and had to travel into the Old City on horseback. This presented a problem as the Jaffa Gate opening was not high enough for horse with rider. The Sultan however, ordered that a section of the then 400 year old city wall be demolished so the Kaiser could make his grand entrance into Jerusalem.

The church dedication most likely took place on Sunday. Herzl had arrived by train from Jaffa on the Friday evening before, having to walk from the train station to the Old City, a considerable distance especially for an ill person, because of the Sabbath. He stayed at the Kamenetz Hotel, besides the Jaffa Gate, the only available hotel, and by chance, from its balcony, afforded Herzl a view of the Emperor's entrance into Jerusalem.

Herzl and his party stayed only one night at the hotel, after accepting an invitation from the Marx and Stern families to stay at their house until they could meet with the Kaiser. A photo, taken at that time shows Herzl and his companions standing in the doorway of the Stern house. He is in a white suit and helmet, with the Marx and Stern families surrounding him. The still existing balcony was most likely bedecked with white, black and red bunting. Herzl and his party, Dr. Schnierer, Max Bodenheimer, David Wolffson and a Mr. Seidner, dressed in evening clothes, tails and top hats finally met the Kaiser in the hot October sun, all the time being watched over by the Sultan's secret service spy, Mendel Kraemer, a Jew, who had an arrest warrant in his pocket in case of any troubles or Jewish demonstrations.

On November 2nd or 3rd, the group left Jerusalem and the house on Mamilla Road became a historic landmark, onto which the government of Israel affixed a plaque informing the public that once Benjamin Zeev Theodor Herzl had spent a few nights in this house.

On consequent visits to Israel, we always took time to visit with the Stern family, and to look at the many letters and post cards which Herzl sent to his hosts thanking them for their hospitality. The two rooms were filled with Herzl memorabilia, which made my mouth water as a collector, but which of course were quite unobtainable. They were in a historic place, a place of Zionist pilgrimage, just like Mount Herzl and its museum, but somehow more intimate, with items Herzl actually handled or wrote as well as many pictures and the family crest of the Marx grand parents.

When the municipality of Jerusalem began to make plans to develop the whole Mamilla area into a new and ultra modern project containing shopping malls, pedestrian walkways, high rise apartments and underground garages, to create a new more dignified approach to the Old City rather than the beraggled old roads and streets between Jaffa Road and Julianus Street, the House on Manilla Road was in deep trouble. The old stone house, by now somewhat dilapidated like all other houses along the road would not fit into the new 20th century ambience and had to be removed like all other houses along the road.

This project was financed by the multi-billion Ladbroke organization in England, with moneys partially derived from gambling casinos in London, and designed by the famous architect Moshe Safdi. It apparently did not matter to the government of Israel, nor Mayor Teddy Kollek, seeing all this English money, that had it not been for Herzl and his work and physical sacrifices, all of them might not have their jobs today.



Dr. Herzl (in white) at the Stern House,
Mamilla Road 18, during his visit to
Jerusalem, 1898

ד"ר הרצל (בבגד לבן) בבית שטרן ברחוב ממילא 18
בזמן בקורו בירושלים בשנת 1898



This was the third Independence Day Coin issued by the Bank of Israel. It is linked with the centenary of the birth of the great Viennese Jew who founded modern political Zionism and, in sublime faith, foretold the coming of the Jewish State.

Herzl gained European fame as a literary journalist and dramatist. But he will be remembered down the ages for what he laboured to achieve — Israel's return in sovereignty to its own Land.



A medallic tribute to Theodor Herzl and the Independence of the State of Israel. Struck in Holland. The obverse depicts a portrait of Herzl. The reverse a chart of the Twelve Tribes of Israel



Mr. Stern told me that he had been fighting the eviction for several years, and the small compensation offered for the property was grossly inadequate. But nothing was of any avail, and it is surmised after being deceived by politicians of both parties, the lure of the millions from England was greater than Zionist sentiments.

The axe finally fell on the house, and when my wife, daughter and I came to visit this April, we found the family in the stages of packing and leaving. Cartons were everywhere, with the contents of the souvenir shop, German Jewish Shabbos lamps, Shabbos candle sticks from Poland, Hannukiot from Morocco, Spice boxes from Russia all wearing the dust of decades. Next in line were the framed photos, and letters on the walls, and items from the Herzl visit.

"We are in the process of being evicted" was the greeting to us as we approached the open door for the last time. Every appeal to the courts had failed. The compensation which they received, but did not want was a pittance compared to the value of real estate in that area, the new prime location in Jerusalem.

Mayor Teddy Kollek, who incidentally never once visited this house, in either private or official capacity, we were told informed the family that the house would be taken down, stone by numbered stone, and that a facade of this house would be built inside a new modern building to inform posterity that on this spot there once stood a house in which Herzl stayed and slept for a few nights and days. The Sterns were offered the concession for a souvenir shop behind the old stones.

When one realizes that it took the City of New York over 300 years to establish a Landmark Commission, what can one expect from a 43 year old State? What has happened to Zionist history and the preservation of its historical places? Wreckers have already been at work tearing down the old Tel-Aviv Opera House where Ben Gurion, against much advice, declared the Independence of the State of Israel. The Shalom Tower, in Tel-Aviv sits on top of the foundations of the Gymnasia Herzlia, one of the most famous schools in the middle east, a once famous landmark with a unique architecture.

Ironically, opposite the Herzl house on Mamilla Road, there stands a very large Franciscan Monastery all by its self now. It certainly will not be torn down since it is a protected religious building. But will it enhance the modern ambience of the Ladbroke Mall, while the Zionist Landmark was disposable? Which site will be next?

The King David Medal

By Dr. Emanuel A. Smith

David was the second king of Israel (c.1000 B.C.E.) according to I Chronicles 2:15, the youngest of the seven sons of Jesse the Bethlehemite; or according to II Samuel 16:10 at seg. 17:12, the youngest of eight sons. His distinguished career before he became king was evidently a popular theme in Israel, and so many circumstances were woven around his early years that it is now impossible to construct a strictly historic account from traditions preserved.

David kept his father's sheep and found opportunities to prove himself a doubtless defender of his charges. He was noted for his poetic and musical talents, and these determined his future.

When King Saul was suffering from melancholia, David was summoned to cheer the despondent king by playing on his harp. Saul became so fond of David that he selected him to be his armor bearer.

During the war with the Philistines, which occupied most of Saul's reign, David distinguished himself so highly that he attracted the attention of all Israel. His victory over Goliath made him a national hero. Saul rewarded him and gave him his daughter Michal for a wife. The king's eldest son Jonathan became his intimate friend. However, David soon incurred the anger of the suspicious King Saul, and had to flee in peril for his life. Of the

priests of Nob, who innocently aided David, all but one who escaped to David, suffered death as traitors. Eager to be of help to his countrymen, David organized a band of daring men and relieved the city of Keilah which was threatened by the Philistines. King Saul regarded David as a rebel and pursued him.

After many ventures, when David spared the life of King Saul, David became a vassal of King Achish, who assigned David to the city of Ziklag. He ruled here for a year and four months until the battle at Mt. Gilboa ended with the death of King Saul and three of his sons.

With the throne vacant, and David as a heir of Saul through his marriage with Michal, Saul's daughter, David was anointed as King of all Israel at Hebron. This city was not favorable to David, and he therefore conquered Jerusalem and made it the political as well as the religious center of Israel. The Ark of the Covenant was transferred to Jerusalem where David intended to build a magnificent temple for it, but was dissuaded from doing so by the Prophet Nathan.

After many wars against his various neighbors and later even against his son Adonijah, David settled down and reigned in Jerusalem for thirty years. At the end of his reign, he presented his son Solomon to the people as his successor, and had him anointed.

David died at the age of seventy years in Jerusalem as the second King of all Israel. He founded the famous line of kings that reigned for more than four hundred years until Jerusalem was destroyed in the year 586 B.C.E.

The outstanding features of the life and reign of David are outlined from I Samuel 16 to I Kings II of the Old Testament. Subsequently, David came to be regarded as the founder of Israel's religious poetry. Seventy three of the Psalms have special superscription assigning their authorship to him; it became the custom to assign the whole Psalter to him. Modern criticism has raised well founded objections to this assumption. The only recognized authentic specimen of David's poetic activity is the dirge on the deaths of Saul and Jonathan (II Samuel 1:19-27).

The King David medal is 33 mm in diameter, bronze, and is in mint condition. On the obverse side we find a portrait of King David facing right. He has a beard, mustache and curly hair protruding from under his helmet.



Throughout the ages, the helmet seems to have been worn only by kings, military officers, and other important officials. It is mentioned only of Goliath and King Saul that had brazen helmets (I Samuel 17:5,38). Not until later did the helmet form part of the complete armor of an ordinary soldier.

Chronicles relate that King Uzziah equipped the whole Jewish army with helmets and armor (II Chronicles 26:14). It showed that the wearing of a helmet was a general custom at that time. The helmet is reckoned a necessary part of the armor. These helmets were of brass as well as leather.

The hemispherical helmet, if made of leather, usually had metal rings or else two metal bands on the outside to give it firmness, in addition to elongated sides or side pieces to protect the ears. Both the metal and leather helmets have the same shape and were ornamented with bands and flaps of various shapes.

Many ancient Jewish coins portray a helmet. The prutah of Herod Archelaus (4 B.C.E.-6 C.E.) bears the helmet design.



On the King David medal, around the crown of the close skull fitting helmet which has an edge binding for shaping and strength, we have a radial head crown fastened by a ribbon headband ending in a bow at the back of the neck. This is a symbol of kingship. King David has a toga or cape fastened by a flower clasp on his right shoulder. Underneath the cape we find a cuirass, or close fitting armor for protecting the breast and back, originally made of leather, thus an armor breastplate. We see a button snap epaulet which supports this cuirass on the right shoulder. Above this supporting epaulet we find in very faint lettering the word "*MELECH*" (MLH) the king. About and around the profile head, in late Renaissance style Hebrew square lettering the title :*David Ben Yishai Melech Yisrael*" namely, "David, the son of Jesse, King of Israel". On the right shoulder at the rim we find the name of the engraver Barre.

On the reverse of the King David medal we find a late model harp of fifteen strings. It has a spine post with a five corner star at the top and another five corner star at the bottom of the post. In the middle section of the post we find a rosette with floral designs above and beneath it. The rounded edge of the harp to which the strings are attached has scroll terminals and is also decorated with floral designs. At the foot of the harp we find the Hebrew date (5)587,-1827.

Musical instruments were used in the Temple by the priests

and Levites for jubilation and praise. In Bible time, praise-*Hallel* was recited to the accompaniment of music in which the *Nebel* and *Kinnor*, lyre stringed instruments in the harp family were used. This motif was used in both ancient as well as modern coins and some medals of Israel.

Around the inside of the rim we find the Hebrew motto in Bible square scribed alphabet. It reads "*Match Limshole Uznee, Eftach B'Kenor Cheedausee.*" namely: A Rod To Rule, I Will Open My Ears To The Secret Of My Harp."

The word "*Match*" was misspelled and has an "*Aleph*" instead of a "*Mem*". An easy mistake to make by the engraver who was not versed in the Hebrew language.

Few men in the world's history of the ancient Near East have achieved as much as King David. The molding of Israel into a nation is exclusively his work, for he was the first to unify a conglomerate of clans and tribes. David's success is found in his strong and magnetic religious personality. A born ruler of men, he had the influence to awaken the national religious enthusiasm of Israel into a nation that elevated it to a high state of glory. The return of the House of David has become a dream of its future and the object of its most ardent Messianic hopes.

As an expression of this aspiration onto the religious liturgy of Israel, we find in the daily eighteen prayers in the "*Amidah*" or "*Shimoneh Esray*", prayer fourteen and fifteen:

"And to Jerusalem, Thy city, return in mercy and dwell therein as thou hast spoken: rebuild it soon in our days, as an ever lasting building, and speedily set up the rein the throne of David."

"Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by Thy salvation, because we wait for Thy salvation all the days."

Jean Jacques Barre, the artist of the King David medal has portrayed in a superior manner, the physical appearance and armor of a king warrior, but also succeeded to depict the noble

Editor's note: The original photos of the three Barre medals supplied by the author have been reworked by Henry Kramarz, our photographer. There is an old proverb which says that one picture is worth a thousand words. The new pictures of the Barre medals are illustrated below. It is suggested to reread the two previous articles so that the full flavor of the medal descriptions can be realized

personality of a great leader, and also a great poet and musician.

In this trio of three Biblical medals, namely Moses, Aaron and King David, the superior knowledge he acquired on these subjects is well expressed in the execution of the medals. It should be mentioned that these medals were made 164 years ago, before the invention of modern medallic engraving tools. That he included the miniscule details pertinent to the subject in a 33 mm bronze medal is a tribute to his artistry.

This concludes the three articles on the Barre medals. We still do not know for whom these medals were commissioned.



MOSES



AARON



Miracle in Lyons

By David C. Gross

from Jewish Week 3/25/79

In the fall of 1940, several months after France had become yet another of the European countries seized by the Nazis, a small congregation of Jews was preparing to usher in the Sabbath; despite the black cloud that dominated virtually all of Europe at the time, they were getting ready for Sabbath eve services in their synagogue in Lyons. The city's population, Jewish and non-Jewish alike, was numbed by the events of the war, by France's defeat, and by the overriding sense of despair that had begun to permeate all of Europe.

France was divided, north and south, between occupied France and the so-called "free" Vichy government run by Marshal Pétain. Several thousand French Jews had fled before the Nazis' arrival and had found refuge in the Vichy region, although for many it was to prove only a temporary haven.

Lyons was fortunate because France's chief rabbi, Jacob Kaplan, had also left Paris and settled in Lyons, and one of the first things he did was organize a new congregation. Life for all of the Jews in that city, in those fateful days of the Nazis' ascendancy, was very bitter, and it was with genuine gratitude that the Jewish refugees gathered once a week in their modest Lyons house of worship for a few hours of Sabbath prayer and study and at least some surcease from the terrifying scourge of Nazism that loomed ever closer.

The city of Lyons, like other parts of Vichy France as well as Nazi-occupied France, had no small number of pro-Nazi groups. These were fascistic Frenchmen who shared the Nazis' attitude towards the Jews and were ready to support the Nazi plans to put an end to the Jewish people. Side by side with these groups there were in Lyons and in both parts of France ever-growing cells of sympathizers of the Free French movement, then led by General de Gaulle, who had reached safety in London.

Jews were quite prominent in the anti-Nazi maquis movement that had sprung up to combat the Nazis' takeover of France. There were also Jews who deplored the anti-Nazi actions of their fellow Jews, fearful as they were of possible consequences to the whole Jewish community.

On this particular Friday evening in the city of Lyons the small congregation of refugees from northern France had gathered to bid the "Sabbath Queen" welcome. As the service drew to an end, the congregants chanted the traditional *L'Chah Dodi*, which talks of "[soon will come] tidings of redemption day."

As is customary in many synagogues, at the conclusion of this part of the service the entire congregation turns around, facing the back of the sanctuary. The Lyons worshipers were no exception. They had just about-faced when the last phrases of the ancient hymn were suddenly stilled. Facing them was a group of pro-Nazi sympathizers, all masked, their hand grenades at the ready and clearly visible—a potential massacre in the offing.

And yet the would-be murderers stood transfixed, for they had not expected the Jews to about-face and stare at them clearly and directly. Apparently they had planned to sneak in behind the congregation, hurl their deadly weapons, and lurch back into the shadows from which they had come.

But the French Jews just stood there, staring, incredulous, transfixed, and the Nazi-lovers had a sudden change of heart. Grenades still in their fists, they backed out of the synagogue, except for one man who threw his weapon, which exploded on impact against a wall of the synagogue, causing no injuries.

It was all over in a moment. Drained, still terrified by what had just transpired, the congregants once again turned around, this time facing the Holy Ark, and took their seats. Some people were sobbing, others had broken out into a cold sweat, and still others just sat as though frozen in time.

Rabbi Kaplan moved to his position at the lectern, a slight tremor audible in his voice. "Fellow Jews," he declared, "we are witnesses to a miracle. We are safe because at the moment of gravest danger we turned to face the door, to welcome the Sabbath, the Bride of Israel. The men of evil intent are gone now, but the Bride remains. Let us greet her."

Finding its voice, the congregation sang the closing verse: "Come, O bride, let us welcome the coming of Sabbath."

We shall never know, of course, what thoughts crossed the minds of the would-be murderers as that small congregation of French Jews stared at them en masse, frightening them out of their planned act of murder. In Lyons today older Jews still talk of the miracle of *L'Chah Dodi*.

The Sabbath State Medal

Reverse: at the center: the words "Shabbat Shalom" (Sabbath of peace — "Good Shabbos") in Hebrew, surrounded by various symbols of the Sabbath: two lit candles, a Kiddush cup, and a Challa loaf, interwoven in a traditional ornamental design. Near the lower rim: the words "Shabbath Shalom" in Latin characters.



Obverse: concentric rings symbolizing the six secular days of the week; at the center: a gate formed of two candles and the word "שבת" (in Hebrew) on a background in the form of the Tablets of the Law, illustrating the expression "coming in of the Sabbath". Around the upper rim the verse "remember the Sabbath to keep it holy" (in Hebrew) over a background of candlelight.



Civil War Seder

by Joseph A. Joel

from "Jewish Messenger" Mar. 30, 1866

In the commencement of the war in 1861, I enlisted from Cleveland, Ohio, in the Union cause and became attached to the 23rd Regiment, one of the first sent from the Buckeye State.

Our destination was West Virginia. We encountered on the 10th of September, 1861, at Carnifax Ferry, the forces under the rebel General Floyd and were ordered to take up our position at the foot of Sewen Mountain. We remained there until we marched to the village of Fayette, to take it and establish there our winter quarters, having again routed General Floyd and his forces.

While lying there our camp duties were not of an arduous character, and being apprised of the approaching Festival of Passover, twenty of my comrades and coreligionists belonging to the Regiment, united in a request to our commanding officer for relief from duty, in order that we might keep the holy days, which he readily acceded to.

The first point was gained and, as the Paymaster had lately visited the Regiment, he had left us plenty of greenbacks. Our next business was to find some suitable person to proceed to Cincinnati, Ohio, to buy us *matzos*. Our sutler, being a coreligionist, and going home to that city, readily undertook to send them.

We were anxiously awaiting to receive our *matzos*, and about the middle of the morning of *Erev Pesach* a supply train arrived in camp, and to our delight seven barrels of *matzos*. On opening them we were surprised and pleased to find that our thoughtful sutler had enclosed two Hagodahs and prayer books. We were now able to keep the Seder nights, if we could only obtain the other requisites for that occasion. We had a consultation and decided to send parties to forage in the country while a party stayed to build a log hut for the services. About the middle of the afternoon, the foragers arrived, having been quite successful. We obtained two kegs of cider, a lamb, several chickens, and some eggs. Horseradish or parsley we could not obtain, but in lieu we found a weed, whose bitterness, I apprehended, exceeded anything our forefathers "enjoyed."

We were still in a great quandary. We had the lamb, but did not know what part was to represent it at the table; but Yankee ingenuity prevailed, and it was decided to cook the whole and put it on the table, then we could dine off it, and be sure we had the right part. The necessities for the *charoses* we could not obtain, so we got a brick which, rather hard to digest, reminded us, by looking at it, for what purposes it was intended.

At dark we had all prepared, and were ready to commence the service. There being no *chazan* present, I was selected to read the services, which I commenced by asking the blessing of the Almighty on the food before us, and to preserve our lives from danger. The ceremonies were passing off very nicely, until we arrived at the part where the bitter herb was to be taken. We all had a large portion of the herb ready to eat at the moment I said the blessing; each eats his portion when, horrors! what a scene ensued in our little congregation, it is impossible for my pen to describe. The herb was very bitter and very fiery like Cayenne pepper, and ex-

cited our thirst to such a degree, that we forgot the law authorizing us to drink only four cups, and the consequence was that we drank up all the cider. Those that drank the more freely, became excited, and one thought he was Moses, another Aaron, and one had the audacity to call himself a Pharaoh. The consequence was a skirmish, with no one hurt, only Moses, Aaron, and Pharaoh had to be carried to the camp, and there left in the arms of Morpheus. This slight incident did not take away our appetite, and, after doing justice to our lamb, chickens and eggs, we resumed the second portion of the service without anything occurring worthy of note.

There, in the wild woods of West Virginia, away from home and friends, we consecrated and offered up to the ever-loving God of Israel our prayers and sacrifice. I doubt whether the spirits of our forefathers, had they been looking down on us, standing there with our arms by our sides ready for an attack, faithful to our God and our cause, would have imagined themselves among mortals, enacting this commemoration of the scene that transpired in Egypt.

Since then a number of my comrades have fallen in battle in defending the flag they volunteered to protect with their lives. I have myself received a number of wounds, all but mortal, but there is no occasion in my life that gives me more pleasure and satisfaction than when I remember the celebration of Passover of 1862.



The Passover State Medal

Obverse: a Passover Plate inscribed with the words "Passover — פֶּסַח"; Elijah's Cup and the six symbolic foods of the Seder: the shank bone of a lamb, an egg, bitter herbs, Haroseth, parsley or celery ("Fruit of the Earth"), and horseradish, arranged according to the ARI (Rabbi Isaac Lurie).

Reverse: figures in passage from bondage to freedom, on a background of a Matza; around the rim: the 4 words of deliverance from Exodus, chapter 6 (in Hebrew): "וְהוֹצֵאתִי, וְהוֹצֵאתִי, וְהוֹצֵאתִי, וְהוֹצֵאתִי" ("I will bring you out; I will rid you out of their bondage; I will redeem; I will take you" (to me for a people)).

The **ALEPH BETH** Page

...Dedicated to the Beginner

by *Edward Janis*

Q. At a local flea market I bought a Balfour Declaration medal that looked like brass or copper. The dealer, whose merchandise was mostly earrings, beads, odd forks and spoons said it was not made of cheap copper, but of tombac. I liked the medal so I don't think I was stuck for four dollars but what can you tell me about tombac?

Herbert G., Skokie, Ill.

A. Tombac is an alloy. An alloy is a combination of two or more metals. Sometimes the combination of two metals are found in natural form. The Lydian Stater, which we consider the first struck coin, was made from a natural alloy of gold and silver called Electrum. In ancient times, it was discovered that pure gold or pure silver was too soft to achieve durable coins. If a small amount of silver or copper was added to the soft gold, or a small amount of copper to base silver, the minted coins would have greater durability. It is interesting to look at the first ten dollar gold coins of our country, struck from 1795-1804 and see the orange cast of the patina on those alloyed with copper, and the purple hues on those silver alloyed. All were of exact fineness 916 2/3 and weight 17.50 grams.

During World War II, there existed a shortage of nickel which was more essential to the war effort than to coinage. We produced a wartime alloy containing 56% copper, 35% silver, and 9% manganese and struck Jefferson five cent pieces (I can't call them nickels) dated 1942-1945 which were distinguishable from prior issues and prewar metallic content, which was resumed in 1946, by a large mintmark over the dome of Monticello on the reverse.

Israel switched to tombac in late 1964 in the production of 59mm State medals. Prior to this, the metal was bronze which is an alloy of tin and copper, used in ancient China hundreds of years before the Macabees. As incongruous as it may seem, some pre-1964 59mm State medals are known in both bronze and tombac.

Suppose in 1962 an issue of 5000 medals is to be published. This amount is an open number of the maximum mintage. Let us assume that in 1962, 1963 and the beginning of 1964 a total of 3900 pieces were struck and distributed in bronze. Along in 1964 comes the new directive switching bronze to tombac. Now let us say that additional orders for 300 medals are received by IGCM, so they direct 500 additional medals be struck, but now in tombac. Two years later, after an additional 100 are sold, there was a discontinuance of the medal ordered by the Bank of Israel. Combining the above figures we find authorized maximum mintage in 1962 was 5000. 4400 were struck and available. 4300 medals were sold, and 100 melted down. Of the 4300 medals sold, 3900 were bronze, and 400 were tombac. Both tombac and bronze have higher durability and suffer less edge dents than pure copper.

The Gate of Lions *from Legends of Jerusalem*

The Gate of Lions, in the old wall of Jerusalem, faces the Valley of Kidron, opposite the Mount of Olives. Two pairs of lions are carved on its lintels, and the gates receives its name from them

The Turkish sultan Suleiman the magnificent was the son of Salim, conqueror of Palestine. He oppressed the Holy City of Jerusalem, and inflicted a heavy burden of taxation on its inhabitants. The ruined and diminished city became very much more impoverished. Finally, the unfortunate dwellers could pay no longer, but the harsh king decided to punish them for not fulfilling his demands and sought various plans in order to make them pay.

One night, the sultan dreamt that four fierce lions leapt upon him from the Jordan thickets, and seizing him in their jaws, were tearing him to pieces. The sultan grew faint and cried aloud in fear and mortal anguish. Finally he awoke in great trembling, his soul terrified.

When day dawned, he summoned all his wise men and interpreters of dreams and told them of his vision by night, and asking them to explain the lions in his dream.

Fear of the king fell upon the wise men, and they became so terrified that words failed them; they could say nothing. The king sat before them, with angry face and gloomy eyes, awaiting their interpretation and threatening to slay them if they failed.

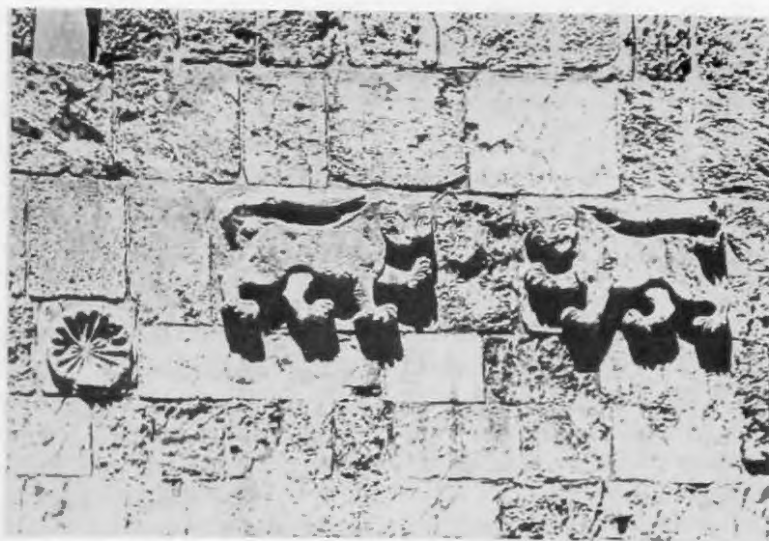
Then a very old sheikh came forth and, kneeling before the king said: "let me summon

courage enough to address my lord the king. If it seems good to the king, let him tell us of what he thought yesterday before he slept, and by Allah's aid we shall interpret the dream."

The sultan told them that he had been considering an order to his officers for them to punish severely the men of Jerusalem who did not pay their taxes.

Then the old sheikh said: "In the name of Allah the compassionate and merciful, know you that Jerusalem is sacred to Allah from all time; there did dwell His glory, and there his chosen and exalted sat on the throne, David and Solomon and their descendants after them. Lions were engraved on their signet rings, and lions guarded their thrones as long as they held sway. And now you planned evil against this Holy City, Allah sent the lions to destroy you! Therefore, treat this Holy City with goodness and mercy, that Allah's blessing may find you; for if not, evil must befall the king."

The sultan decided to go to Jerusalem himself, in order to view it, and learn how to atone for his evil intents. He went to Jerusalem and found its walls destroyed and its forts burnt, so he decided to build a new wall around the city. He summoned two wise architects, together with a great number of slaves and



Detail of lions above the Lions' Gate.

stone-hewers and masons; and he set the architects all over, commanding them to beautify and adorn the wall.

The architects divided the work between them and parted. One went north and built the wall

opposite Mount Scopus, whence he passed to the Shechem (Damascus) Gate and beyond. The other turned south, and built opposite the Mount of Olives, across Mount Zion. The work, which started in 1538, took seven years before the two parties met

by the Jaffa Gate, where the wall was completed. This is the wall which still surrounds the Old City today.

Then, the sultan with all his court came to view the wall. He made a circuit of it, counting the towers and battlements and gazing upon its wonderful magnificence. When he came to the spot where the work began, he ordered a great gate to be made there with two pairs of lions upon it, like the lions of his dream, as a memorial to later generations of how Allah changed the king's heart regarding the Holy City, and caused him to raise it from ruin and destruction.

During the tour of inspection, the sultan noticed that the tomb of David was beyond the wall on Mount Zion. He summoned his two architects in anger and asked why this holy tomb was not included in the circuit of the wall. The architects answered: "Lord sultan, we knew not that the tomb

of David was sacred to Moslems, and therefore we left it out."

The sultan, very wroth at these two ignorant architects, ordered them to be hanged at the side of the Jaffa Gate, in view of all the populace. After their deaths they were buried in a small yard near the Jaffa Gate, and their names were forgotten. And theirs are the two anonymous tombstones which stand today, in the shade of cypress trees.

In 1975, to save in production costs and permit automatic sorting of banknotes, the Bank of Israel issued a new fourth series with a standard width of 76mm. The face of these notes showed portraits of outstanding personalities, while the motif selected for the backs was the gates of the Old City of Jerusalem. The Five Israeli Pound banknote of this series portraits Henrietta Szold and Hadassah Hospital on Mt. Scopus on the face. The back shows the Lion's Gate in the Old City of Jerusalem.



Jewish Mint Masters of Medieval Hungary

By Daniel M. Friedenber

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Jews played a very important part in the money structure of medieval Europe, especially during the 11th and 13th centuries, when the economy was transformed from a barter to a money system. The Church's prohibition of interest, and the multi-ethnic nature of such areas as the Iberian peninsular and the Holy Roman Empire gave them exceptional opportunities, which were magnified by the fact that Jews were outside the feudal society.

As a result, early trade routes dominated by Jewish merchants were soon established from Germany to Bohemia and to Italy, as well as farther east...These Jewish merchants formed a homogeneous group, for both mutual advantage and protection, and were the obvious link in the primitive international monetary system.

On the national level, the special talents of the Jews made them particularly suited to handle mint matters. Metal cutting and engraving were old Jewish professions and the Jewish goldsmith was a universal type - it was a short step from being a goldsmith to cutting dies. Furthermore, the widespread nature of Jewish contacts became a valuable asset in the evolving economy. To administer financial affairs, it was necessary to know the international money market, to have connections, and to buy metals and circulate coins.

Another important element that brought Jews close to mintage was their special relation to royalty. The king alone had exclusive jurisdiction over the Jews - not the clergy, or the nobles or the towns. They belonged to the Crown, to the royal patrimony. Alfonso III of Aragon-Catalonia explicitly stated, "All Jews are under the protection and safe guard of the king...their punishment is detrimental to the king." The bad aspect of this position was that the reverse also held, that is, it was equally the prerogative of a king, due to religious fanaticism or other factors, to expel the Jews without their having any opportunity to appeal. This of course, happened at one time or another in almost every country. But in the early medieval period...it was against the self interest of the king to do this. Surrounded by court intrigue and uncertain of the ambitions of his nobles, the kings leaned heavily on their Jewish tax collectors, mint masters, and business agents because their fidelity was not threatened by conflicting loyalties. It may also be mentioned that in this period a minimum of ten percent of the king's revenue was derived through Jewish money lending, and it was most often the surest form of revenue.

The Jewish mint master was a key figure in the transformation of the barter economy of medieval Europe to a money economy. The 12th and 13th centuries show Jewish mint lessees in many European countries: in Aragon, Catalonia, Castile, Austria, many German states, Moravia, Hungary, Poland and possibly England....it was not until 1300 that the monopoly of the Jews on loans and usury in certain of these

areas was broken by the Italians. It is apparent that this also applies to the operation of many state mints.

A considerable number of European coins stamped with Hebrew inscriptions or with the names or initials in Hebrew or Latin of Jewish mint masters or moneyers still survive today. Indeed, the use of Hebrew letters or names on official coins would be difficult to understand unless a good part of this money was circulating almost exclusively among Jews. Up to the time of the Crusades, the Jews were a major factor in the trade between East and West in slaves, furs, perfume, drugs, and spices - the chief trade items. The Church prohibition of interest made the Jews a significant source of risk capital in feudal society.

The Jewish mint masters also acted as a catalyst in the transformation of medieval society. Since the king took an important percentage of the profits from usury (defined in this period as any interest at all), and the Jewish mint leesee often debased money to pay the king's profit, the king was a significant partner in all transactions, in effect a kind of arch usurer. The king used this profit to put down lesser lords and extend royal power.

From around the middle of the 11th century to the middle of the 14th century, the key 300 years when Europe was shifting from a barter to a money economy, the Jews were very important money providers. The activity of the Jewish mint masters, extending from Spain through Portugal, is only one indication of their influence, but it is an important one. The secular and ecclesiastical authorities had come to depend on Jewish knowledge of money, Jewish international contacts, and a Jewish reliability free of competing loyalties: Jews were brought into the house of the treasury itself, to get ore, to issue the money, and turn it over in trade. Their economic influence was enormous; but the records are meager, and in many cases it is only through the Hebrew inscriptions on coins that we know of their presence.

The history of Hebrew on coins of Hungary is a fascinating bypath in general European numismatics. The Magyar leaders accepted Christianity in 975, but in fact, only the court became Christian, the people remaining pagan for the most part. Bela IV (1235-1270) brought in Cuman pagan colonists in such vast numbers that they almost overwhelmed the Christian population. Then Bela married his son Stephan - later Stephan V (1270-1272) - to a Cuman woman. The result was that the Holy See threatened the monarchy with excommunication to prevent the lapse of the kingdom into paganism.

Given this background, it can be seen that these early Hungarian rulers during the Arpad period had no objection to Jewish mint masters. A responsum by Rabbi Judah Hachohen of Mainz informs us that around 1068, Queen Anastasia, widow of Andreas I, had dealings with Hungarian and German Jewish businessmen regarding the use of the royal mint. As a result, one merchant was permitted to have his own silver coins struck there, but this however was a private minting.

The connection became more official at the 13th century when state

policy changed and the mints began to be farmed out. Between the years 1222 and 1234, the clergy and nobility protested vehemently against the role of Jewish mint masters, and the matter was not settled until 1239, when Pope Gregory IX accepted the Jewish interests.

It has long been known that Hebrew letters appear on Hungarian coinage of the 13th century. It has been surmised that they stood for the initials or identifying marks of Jewish mint lessees. In 1972 Gyula Radoczy published a fascinating article on the subject, in which he compared the coinage of this period with the mint records and clearly established the identity of five Jewish mint lessees.

A lessee of various mints, Count Teka struck the money with a Hebrew letter *tet* in the center of the obverse, with the name BELAE REX or "King Bela" around the *tet*, standing for "Teka". As to whether Teka also struck coins with his initial under King Bela's father, the evidence, though not conclusive, seems to indicate that he did. (Nagy ascribes two of the coins of Teka to the last years of Andrew II 1205-1235). Thus in the early 13th century a Jew from Hungary was enobled as a count, ran the finances of the state, stamped his initial on state money, was the intermediary in economic dealings between his nation and Austria, and seems to have been a factor in persuading one of the most important Holy Roman emperors to issue a charter so beneficial to the Jews, that its adoption throughout eastern Europe enabled them to survive in that immense area when driven out of the west.



denar of Teka, H-266



denar of Teka, H-310



obol of Samuel, H-267



denar of Henok, H-306

Count Samuel was likewise a legitimate nobleman. In a document of February 25, 1232, he was referred to as "Samuelem quondam Comitem Camere"; the "Quondam" or "formerly" indicating that he functioned in his capacity as a count of the treasury before this date. From the available evidence, he was a contemporary of Teka. As a mint bailiff, his mark was a star rather than an initial of his name. However, a recent study points to the possibility that he marked his coins with the Hebrew letter "*shin*" standing of course for the first letter of his name. Schreiber disagrees with Nagy and ascribes the coins of Samuel to the reign of Andrew II. His reference is to Rethy and Probszt, 1967, Pl. XIII, Item 227. There does appear to be a *shin* on the obverse of this coin. Count Samuel is the least known of the Hungarian Jewish counts, but there is some indication that, like Count Teka, he returned to power during the reign of Bela IV, for a reference is made to the later date in another document. More research will without a doubt establish which mints, and at what periods Samuel leased.

Count Chenok, (or Henok) is a rather shadowy figure of whom less is known than of Teka. He seems to have been a favorite of King Bela IV, who enobled him in 1250, the Latin quoted from the document being "Henel Judeus comes camerae regia" or The Jewish Henel count

of the royal chambers (treasury)." Radoczy claims that his name comes from the biblical Enoch and that he emigrated from Austria to Hungary. For services rendered, Bela granted Chenok the fortress castle Komorm (Komarom, in Hungarian), twenty one villages, and the Tata mill. The numismatic evidence that Chenok was mint lessee is stronger than the documentary evidence. Chenok used the initial of his name in Hebrew the *het*, which is closest to a guttural "H" in English, encircled by a wreath on the obverse of the coins he issued. It is generally accepted that though Chenok operated as a lessee of the royal revenues from 1250, coins with his initial date from closer to 1260. We have proof that he died in 1265, at which time he owed a large sum of money to the crown.

Chenok's son, Altman stayed on in Hungary. Retaining the trust of the king, he became a lessee of royal mints.. Again the numismatic evidence is paramount in following his career. On the reverse of his coins, between two birds, Altman put the Hebrew letter *Aleph*, "A" in English, standing for the first letter of his name. He, like his father issued imitation Viennese deniers. Gyula Radoczy shrewdly notes, after observing that Altman stayed in Hungary while his brothers went to Vienna, "With these Austrian-Hungarian minting connections, with which there are simultaneous family connections, perhaps we can find the link to the question of the Viennese denier and the Hungarian imitations."

The accepted dates for the minting activities of Altman are from 1265 to 1272; two coins are specifically dated to 1270-72. This means that Altman continued in his official capacity after the death of Bela IV and through the short reign of Bela's son Stephan V.

Three of the four sons of Chenok, while still preserving their Hungarian contacts were mint lessees in Austria. ..And now we refer to the statement by Radoczy that the Hungarian mint operators imitated the style of the deniers from Vienna: the numismatic evidence indicates that such imitations were issued by Jewish lessees (See Rethy and Probszt, 1967, Pl.XVII, Items 374-54). It seems apparant that these early Jewish capitalists in Austria and Hungary, as Radoczy surmised from his limited evidence, had created a kind of syndicate...and pooled



denar of Altman, H-357



pfennig of Altman, H-404



denar of Fredman, H-352

their capital and technical knowledge in these adjacent areas.

A document from 1282 states: "Fredmanus iudeus comes camere nostre" or "The Jewish Fredman count of our chamber (treasury)." Count Fredman used the letter *peh* or *feh* in Hebrew to stand for his name equal to the Latin "F".. The Hebrew letter appears on the reverse of his coins, between two dragon like birds, whose obverse shows the

SYNOPTIC TABLE OF JEWISH MONEYERS

MONEYER	privy mark Heb. Eng.		KINGS SERVED UNDER	Huszar No. COINS Rethy No.	DENOMINATION
Teka fl. ca. 1230ff.	ט	tet	Andreas II 1205-35	266 = 226	denar
			Bela IV 1235-70	310 = 244 311 — 312 — 399 = 349 400 = 350 401 = 348	denar obol denar "Vienna" pfennig
Samuel fl. before 1232	ש	shin	Andreas II 1205-35	267 = 227	Obol
			Bela IV 1235-70		Some authors doubt Samuel's tenure during this period.
same	•	star	Andreas II 1206-35	210, 214, 222, 224, 227-8, 234, 245, 249, 257-8, 269, 273, 275, 277, 279, 282, 287. (Huszar only) 223, 229, 240, 246, 259-60, 270, 274, 276, 278, 280. (Huszar only)	denars Note: It is doubtful that the majority of the types listed were actually struck by Samuel, the star being in many cases used for purely ornamental purposes. obols
			Bela IV 1235-70	304-5, 308, 315, 318, 320, 324. (Huszar only) 321 = 254	denars obol
Henok fl. 1250-65	ה	het	Bela IV 1235-70	306, 313 = 241, 246 307 = 242 406 = 352/3	denar obol "Vienna" pfennig
Altman fl. 1265-72	א	aleph	Bela IV 1235-70		These coins are yet to be positively identified.
			Stephan V 1270-72	357 = 297 358 = 298 359 = 347	denar obol "Vienna" pfennig
			Late 13th cent. (1265-72?)	404 = 352	"Vienna" pfennig
Fredman fl. ca. 1270-91	פ	feh	Stephan V 1270-72	352 = 292 353 = 293	denar obol
			Ladislav IV 1272-90		Hebrew initials deleted starting 1279 or earlier.
			Andreas III 1290-1301		
Janos Ernusz fl. ca. 1458-90			Matthias Corvius 1458-90		The coins struck under this treasurer bear the initials of the moneyers who worked under his administration.
Isaac fl. 1524ff.			Louis II 1511-26		The editors are still seeking information as to the identity of the coin(s) known as "Isaciden" and would be grateful for any correspondence.

crowned head and name of King Stephan V. This establishes the dates of 1270-1272, the brief rule of that king, and indicates that Altman and Fredman were leasing state mints at the same time.

By 1263 Pope Urban IV was already complaining about non-Christian mint lessees, an old bone of contention with the church. Bishop Bruno von Olmutz complained to Pope Gregory X (1271-76) that there were too many Jewish *monetarii* (state minters) in Bohemia, Moravia and Austria. In 1279, a formal interdiction was delivered by the pope. It would seem that King Ladislaus IV (1272-90) devised a common sense solution which also was used in Poland about the same period; he continued to employ Jewish lessees of the royal mints, but forbade them to stamp Hebrew letters on their coinage. Not only is the 1282 reference to Count Fredman indisputable, but another curious allusion to a Jewish mint lessee occurs on December 2, 1291, the first year of the reign of Andrew III (1290-1301), who succeeded Ladislaus. When the Christians of Pozsony complained about the activities of the Jews in the city, the new monarch admonished them, stating that the Jews of the city had the same liberty as the citizens themselves under the authority of the archbishop. The king supported his position by reminding the citizens that "a Jewish man is head of our monetary system, who has made our city become widely celebrated." He meant that Hungarian money at that time had a higher silver content than German money and was highly prized. Since no other Jew is known as a mint lessee from this period, Count Fredman must have pursued his successful career for at least twenty years, through the reign of three monarchs.

Much later, an original Jewish apostate by the name of Janos Eruszt was the royal treasurer to King Matthias Corvinus of Hungary (1258-1290). It was not uncommon for Jews to convert in order to gain such posts and then continue to maintain intimate business relations, for mutual advantage, with their former coreligionists.) The silver denars of this period including a small raven (Latin=corvus) in the shield of arms remain common to this day.)

Although no Jew was allowed high public office in Hungary during this period, Isaac was appointed minter in 1524 at Kashau by King Louis II (1511-26) The document of his appointment on the recommendation of the king's treasurer states he should be given a place to live and protection despite his being a Jew "because of his rare understanding of the art of minting." The coins struck by Isaac are called Issaciden.

EDITOR'S NOTE: This article was condensed from "Medieval Jewish Seals from Europe", by Daniel M. Friedenberg, former curator of Coins and Medals of the Jewish Museum in New York by Alex G. Malloy, Inc. It is reprinted from "Medieval Coins XXVI, their regular series of medieval coinage fixed price lists. Alex G. Malloy Inc. is currently soliciting scholarly articles on topics in medieval numismatics for publication in this series. Interested authors may submit articles to Alex G. Malloy Inc., P.O. Box. 38, South Salem, N.Y. 10590

Palestine Currency Board Bank Notes Enter Spotlight

By Jack H. Fisher

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The Gulf War intensified demand for information, paper money and other collectibles pertaining to the Middle East. This includes demand for any and all collectibles bearing the name *Palestine*. Many individuals expressed their desire to me to provide such information. It is widely known that collectibles produced in or for this area of the world have been a major research and collecting interest of mine for over 30 years.

Many expressed specific interest in aspects pertaining to Palestine, the Palestine Currency Board, the paper money and coins issued by the Palestine Currency Board for use in the Middle East bearing the name Palestine, and the confusion between paper money issued by the Palestine Currency Board and the Anglo-Palestine Bank.

The name *Palestine* is a word that has different meanings for a large number of varied and diverse groups of peoples and individuals all over the world. This is even true of the collectors who specialize in collecting the paper money and coins issued by the British Palestine Currency Board. I have found the same to be true within the group that collect those Palestine tokens, medals, checks, money orders, stock certificates, documents and related collectibles issued before, during and after the British Mandate period by various public and private sources.

My first exposure to the coins and paper money of Palestine was around 1928 when I was very young. My father, Herman Fisher, gave me some world coins and paper money obtained by him from a world traveler business acquaintance. These were added to my collection, and this group contained two one-mil coins, one 50-mil coin and a one pound note issued by the Palestine Currency Board. All were dated 1927. These were the only collectibles of Palestine that I owned with the exception of postage stamps until about 1960.

It was in 1960 that I developed a serious interest in the Palestine Currency Board paper money and coins. I was intrigued and drawn by many reasons to collect, pursue, probe and research the British Mandate period.

The realization after pursuing preliminary research in 1960 was that I really did not know very much about what was generally described as Palestine, and that much of what I thought I did know was either wrong or partially wrong. This appears to be true of most people in that each of the major religious groups of Christianity, Islam and Judaism seem to have different views and interpretations. There was also discovered that there are wide and deep differences within each religious group as to what is generally known of Palestine, so that the more I probed and researched the more and more conflicting and confusing information was obtained by me.

The information that I regard as objective and unbiased is the origin of the name Palestine, Palaistina in Greek, which is reported to have come from the Hebrew Pleshet as the reference to the land of the Philistines. This was supposed to describe land northeast of Egypt and along the coast. Roman historians used the name Syria Palestina about 200 BCE as an official name for a portion of the south of the Province of Syria. The name Palestine was revived as an official name for a portion of the land given under the Mandate to the British to administer after the end of World War I. The actual areas or frontiers have been different at various times in history. The actual boundaries at any given time depended on who had physical control of the general area.

It is reported by historians and archeologists that this general area was settled from prehistoric time up to the present on a continuous basis. The general area of land was under the control of almost every power throughout the history of the Near East. It was occupied in biblical accounts by the Kingdoms of Israel and Judah, and it is claimed that King Solomon and King David ruled over an area that was much larger than modern Jordan and Israel. The area was also ruled at various times by Babylonia, Egypt, Persia, Assyria, Alexander the Great, Seleucides, Ptolemies, Romans, Byzantines, Umayyads, Mamluks, the Ottoman Empire and others.

Great Britain was granted by Mandate by the League of Nations the right and responsibility to administer the area. This Mandate has been reported to incorporate the Balfour Declaration of 1917 that set forth the British policy favoring the establishment of a national home for the Jews in Palestine. It is also claimed that the majority and principal powers involved in the League of Nations approved the basics of the Balfour Declaration. They tried to administer the Palestine Mandate to satisfy all major groups, but the way the British administered the area did not satisfy most of the Arabs and Jews in Palestine. The administration problems encountered by the British intensified after the end of World War II.

The Palestine Currency Board established under the British Mandate did provide a strong, reliable and adequate currency system for the use of all the inhabitants of the Palestine Mandate area. The British High Commissioner followed the proposals of the study committee to have a Palestine currency system based on the pound sterling, securities to be held in London to secure all currency placed in circulation.

The decision for the currency system was made in London by the Secretary of State for the Colonies that the unit be the Palestine pound to be equal in value to the British pound sterling. The Palestine pound was then to be divided into 1000 Palestine Mils, with coins to be in denomination of 1, 2, 5, 10, 20, 50 and 100 mils. The paper currency was to be issued in denominations of 500 mils, 1£, 5£, 10£, 50£ and 100£.

The coins and paper money used three languages, English, Arabic

and Hebrew. Vignettes of local cities were used on the paper money. The 500 mil face of the note shows the Tomb of Rachel. The 1£ face the Dome of the Rock or the Mosque of Omar in Jerusalem. The 5£, 10£, 50£ and 100£ all have the Crusaders Tower at Ramleh on the face. The backs of all the denominations show a vignette of King David's Tower and Citadel.

The coins and paper money were designed to acknowledge and recognize all major languages, religions and traditions in the area. These are additional reasons why Palestine Currency Board coins and notes have such intense collector interest from many individuals of diverse backgrounds, languages, religions, traditions and history. People who are literally mortal enemies can find that they do have a common interest in the coins and currency of the Palestine Currency Board.

The termination of World War II brought about difficult circumstances as Jewish refugees from the Holocaust were pressing to enter Palestine, and the British attempted to enforce immigration restrictions. The United Nations General Assembly took charge of Palestine's problems and recommended on Nov. 29th, 1947 that the territory be divided into separate Arab and Jewish states. The State of Israel was proclaimed on May 14th, 1948, and the British relinquished control. The Arab states did not recognize Israel and there was immediate warfare.

The land is called the Holy Land by many, and is sacred to Christianity, Islam and Judaism. Jews call it *Erez Yisra'el* and claim the land was promised to them "by God" for the Jewish national homeland and sacred religious area. The area is sacred to Christianity as the place of the birth, life, teaching and ministry of Jesus and the Apostles, with many sites being holy and honored. There are some Islamic holy sites in the area connected to the Prophet Muhammad.

The continued conflicts are as a result of complex and diverse reasons with Jews claiming the land as the "promised land" from God and the United Nations, while the Arabs claim the land as a result of occupation since Moslem conquest of it in Byzantine times 1300 years ago. The land had many rulers as was set forth earlier in this article.

This is to provide the collector of coins and paper money of the Palestine Currency Board a short sketch of the historical background to better understand that such coins and paper money are British issued for use in the Palestine Mandate area and period. There never was a country with the name of "Palestine" that had its own government, coins, paper money, stamps, etc.

Another area of confusion is between the Palestine Currency Board, and the Anglo-Palestine Bank. The Anglo-Palestine Bank paper money was the first paper money of Israel. The Anglo-Palestine Bank was a Jewish institution with no connection to the Palestinians, Arabs, or British.

Palestine Currency Board coins and paper money can provide interesting collecting and research pursuits for people of varied

interests and financial means. The collector of substantial means will find the purchase of a complete set of the coins in gem or choice condition in both regular or proof to be a time consuming and expensive challenge. A collector with limited finances can collect all of the coins in regular issue in average circulated condition priced quite reasonably. This is particularly true of the lower denomination coins. One example of the wide price differential between fine and uncirculated is that of the 1945 two mil coin. It is usually available at \$2.00 in fine condition, but around \$100.00 in uncirculated. Many of the common date low denomination coins are available in good-fine at around \$1.00 each. Common date higher denomination coins in similar condition can be acquired for a few dollars. 59 coins are necessary for a complete set. The *Standard Catalog of World Coins* lists these Palestine Currency Board coins under ISRAEL.

The majority of the collectors of the Palestine Currency Board coins and notes were collectors of British Colonial, Middle East, Holy Land or Judaica. There appeared to be few Arab collectors up to 1970. This changed with the rising Palestinian Arab nationalism movement. There are now more and more Arab collectors, who see the Palestine coins and paper money as being a part of the growing awareness of Palestinian identity, even though these are British issues.

The paper money issued by the Palestine Currency Board is highly prized. The dates for each denomination are as follows:

500 mil	9/1/1927, 9/30/1929, 4/30/1939 and 8/15/1945
1£	9/1/1927, 9/30/1929, 4/20/1939 and 1/1/1944
5£	9/1/1927, 9/30/1929, 4/20/1939 and 1/1/1944
10£	9/1/1927, 9/30/1929, 9/7/1939 and 1/1/1944
50£	9/1/1927, 9/30/1929 and 9/7/1939
100£	9/7/1927, 9/30/1929 and 9/10/1942

The one pound note in average circulated condition is the most available, but the 1927 date is relatively scarce and expensive.

The 500 mil is not readily available as the one pound issues and are usually well circulated. The 1927 is excessively rare and command high prices in collectible condition.

The 5 pound notes are more difficult to locate, with prices based on condition. The 1927 is quite scarce and the last information reported on the sale of two different notes in fine condition was at prices of \$2500 and \$3000.

The 10 pound notes are also difficult to locate with top condition notes bearing high prices. The 1927 10 pound are extremely rare, and I reported in 1987 only four notes of this date were known. I received photocopies since of two other 1927 10 pound notes, one of which was for sale at an asking price of \$4000 in circulated condition. This now makes a total of six none.

All 50 pound notes are rare. My efforts to document all known 50 pound notes has resulted in fewer than a dozen being reported. The last





50 pound notes reported to me as being sold to private parties reportedly brought \$5500 and \$9000 and neither were dated 1927. For many years it was believed the 1927 50 pound note with serial number A000774 that I own was unique. Then I heard from a Middle Eastern collector who verified with a photocopy his circulated note with serial number A000065. This was offered to me in the later part of 1988 or early 1989 at the asking price of \$16000. I did not acquire this note as I did not need two 1927 notes for my collection. It is a mystery to me why so few 50 pound notes have not surfaced out of the 82 which have not been redeemed. I would appreciate the cooperation of all individuals with knowledge of any 50 pound notes to contact me with details and photocopy.

The 100 pound notes had three issue years. Only six are listed by the authorities in London as being not redeemed. Two are dated 1927, and two 1929. Collectors should not confuse these four regular issued notes with specimen or canceled notes. The four regular issued notes mentioned above are:

1927 Ser. # A000719 sold at auction 1978 at \$17300

1927 Ser. # A000935 1929 Ser. #A000935

1929 Ser. # A001020 owned by Jack and Marian Fisher

This note was located by myself in France after I searched for 12 years to verify that any 100 pound notes had survived. It was the first 100 pound note discovered, the other three surfacing later in various parts of the world. The last information regarding any sale within the past years was a private one in 1984-85 at approximately \$28,000.

We do not exhibit our collection for security reasons, and many collectors and researchers have requested that if any update Palestine Currency Board article be published, that the article illustrate these rare 1927 10 and 50 pound notes, and the 1929 100 pound. These are the notes used to illustrate this article.

Information is always being sought in connection with on going research. Individuals with information on the rarer to scarce Palestine Currency Board notes are requested to direct such information to Jack H. Fisher, 3123 Bronson Blvd., Kalamazoo. Mich. 49008. Information will be shared with the numismatic and syngraphic community. Photocopies of any notes being reported will be appreciated.

Collecting Palestine Currency Board coins and paper money is able to offer much to every collector-researcher in that they and the area where they were used are both complex and deep in history, conflict and religion. The Palestine area has been and continues to be one of the most interesting, intriguing, fascinating, frustrating and volatile parts of the world, with ripple effects on the rest of the world. This has been true in the Gulf War, and it appears to be certain that it will continue to be so for a long time to come.

A History of the Sinai

By Micha Odenheimer

You climb for hours in the wild mountains of the southern Sinai desert, near Santa Katerina—according to some traditions, the site of Mt. Sinai. You clamber over fields of giant boulders and past strange rock formations, through narrow gullies and under arches of stone. Above you, on either side, rise immense walls of solid rock. The rock is red and seems to glow, as if radiating an ancient wisdom. Silence, like the roar of a vast sea, absorbs every sound into its midst.

And then, as you emerge from one ravine and turn into another, your eyes are surprised by a sight almost erotic in the sudden pleasure it gives. In the midst of the harsh and desolate beauty of the desert, there is a garden! Standing humbly in the shadow of a great cliff, surrounded by a wall of piled stones to protect tender leaves from marauding goats, is a small orchard of six or seven trees – almond, plum or cherry, apricot, fig or pomegranate, perhaps a rose bush, a cypress tree, or a date palm. It is early spring, and blossoms have begun to open on the almond trees. White petals have already fallen across the rough desert floor.

Scattered throughout the region are hundreds of these gardens, planted and tended by the Bedouin who roam this desert, and know its hidden stores of water. Besides the small harvest of fruit which they produce, these

gardens have a symbolic, even a spiritual function. In the awesome desert, they are points of human reference, and provide a kind of loveliness that is a refuge, not from, but within, the terrible majesty of the land.

For thousands of years, the Sinai itself has been a kind of refuge within the overheated, tumultuous Middle East. Our Jewish ancestors were among the first refugees, escaping from slavery into this desert. From the fourth century onwards, Christian hermits began to come to Sinai in order to escape persecution and pagan civilization, and to find God. These hermits were the first to identify Jebel Musa—the fourth highest peak in the peninsular—as the biblical Mt. Sinai.

On 29 October 1956, the Israel Defence Forces – armor, aircraft, paratroops and motorized infantry were deployed and advanced into the wilderness of the Sinai. This was in response to more than two years of terrorist raids against the Jewish population by fedayun as they called themselves from the Egyptian occupied Sinai and Gaza strip. One after another fedayun strongholds were overrun. One after another advanced Egyptian garrisons were reduced and captured. In one hundred hours, Israeli forces had crossed the Sinai and reached the Suez. Arab governments were put on notice that Israel could defend and protect its citizens.

A historical medal was issued by the Government of Israel, and presented by David Ben-Gurion, then Prime Minister, to the French generals who assisted Israel during this Sinai Campaign.

The cease fire and international assurances were then enough for Israel to withdraw from the peninsula it at no time had sort to possess. Ben Gurion described the campaign as a turning point in the security and welfare of Israel, and in Israel's status in the Middle East and throughout the world.

The Sinai campaign state medal was issued ten years later to commemorate this historical operation. The obverse shows a ship passing through the Straits of Tiran and a great sun. The two together suggesting peace and tranquility in the Straits. The inscription Sinai Campaign-Tenth Anniversary with the verse "And all her paths are peace", Proverbs 3, 17. The reverse covering most of the surface, contains the verse "A time for war and a time for peace" in Hebrew, Ecclesiastes 3,8 and Israel Defence Force emblems

When Sinai was again in Israeli hands, from 1967 until 1979, the peninsular was a kind of Shangri-La for Israeli Bohemians, who would encamp along the coast or in the mountains, live cheaply, and smoke Bedouin-cultivated hashish

Today, in the polarized, radicalized, fanaticized Middle East, the Sinai is again a kind of garden of peace. The Sinai Peninsular is the only piece of territory in the recent history of the region to have been freely ceded by one



state to another as part of a peace treaty. One clause in the agreement states that Israeli citizens donot need a visa to visit Southern Sinai, which means that Israelis, banned in every Arab land except Egypt, have special privileges in Sinai, beyond those of citizens of any other country.

The Israel-Egypt Peace Treaty medal of 1969 shows on the obverse the mountains of Sinai, with the sun, symbol of hope.



After six Israelis were murdered by an Egyptian soldier on a Sinai beach in 1986, tourism from Israel dropped sharply and has never recovered. Still many Israelis continue to journey to Sinai any chance they get. If one rumor can be believed, many more Israelis would have found themselves in Sinai if the Gulf war had taken a different turn. If chemical weapons had been used by Iraq against Israel, citizens were, supposedly, to have been evacuated to Sinai.

If Sinai, and especially the Santa Katerina region has been a refuge for centuries, it is partially due to the Bedouin, who seem immune to the virus of political passion with which most of the

Middle East is so infected. The Bedouin have no national identity and own no land. They donot consider themselves the owners of the land beneath their desert gardens, but own just the individual trees which they have cultivated. Perhaps because they have never traded in individual plots of land, they retain access—and a good deal of control—over all of it. In the towns and villages of Sinai, like Santa Katerina village, the Egyptian police are a formidable presence, but the wilderness – 99.9% of Sinai – still belongs to the Bedouins. Anyone wishing to hike in the desert back-country must hire a Bedouin guide through Sheik Musa, the canny chieftain of the Jabaliya tribe who inhabit the Santa region.

Many of the Bedouin in Sinai, including Sheik Musa, still speak a fluent, if simple Hebrew—another bizarre, post messianic aspect of Sinai for Jews and Israelis. The Bedouin, in all likelihood alone within the Arab world, remember the Israeli occupation with a nostalgic fondness, partly because of the Israeli passion for exploration and adventure, which meant good business for Bedouin guides, and partly because the Bedouin have had their problems with the Egyptians. Egypt's most pressing domestic problem is finding employment for its burgeoning, impoverished population, and the government has sent Egyptian workers to Santa Katerina, which they are trying to develop as a tourist resort. The Egyptians work for one Egyptian pound a

day - the equivalent of \$1.30 - a wage most Bedouin would not rather consider. The Egyptians also strictly enforce drug laws forbidding hashish, a traditional source of Bedouin recreation. Under Egyptian law, possession of hashish is punishable by a hefty jail sentence.

In the winter, the Bedouin of Santa Karerina live in simple stone houses in the village, where their children go to school, but in the late spring, they head into the mountains and don't return to the village until mid-fall. Other Bedouin never come in from the mountains.

Santa Katerina takes its name from the monastery build in the sixth century by the Emperor Justinian, which has been continuously occupied ever since. The monastery, which has been a tourist attraction ever since the early middle ages, was built near the foot of what the Christian ascetics, who founded monastic communities in the fourth and fifth centuries had identified as Mt. Sinai. or "*The Mountain of Moses*". In fact, the alter of the church, the most imposing structure within the fortress walls of the ancient monastery, is built over the roots of what the monks had identified as the Burning Bush - the bush from within which God first revealed himself to Moses. "The Bush flourishes several yards farther from the chapel where it was transplanted in order to build the holy Altar above its roots," reads a pamphlet published by the monastery. "It is the only bush of its kind growing in the entire Sinai Peninsular, and every

attempt to transplant a branch of it to another place has been unsuccessful."



Hans Reinhart: Moses and the Burning Bush

Hans Reinhart, the elder, a great German medallist working 1535 to 1568 created several Old Testament Biblical medals. The obverse of his medal of Moses and the Burning Bush is illustrated.

Other sites which the Christians have identified include "the Cleft in the Rock" where God hid Moses "while my glory passeth by (Exodus 2:15-22)", the cave of Elijah the Prophet (Kings I,19) who heard the "still, small, voice" of God at Horeb (Mt. Sinai), and Mount Jethro, where Jethro, Moses father-in-law, lived with his seven daughters (Exodus 2:15-22).

Since the beginning of the Moslem era of conquest, in the seventh century, the monks have had to cope with an Islamic presence in Sinai. There is a mosque built within the monastery

compound, built in the 11th century; at the summit of Mount Moses, there is a mosque built along a Christian chapel. A newly constructed mosque is the largest building in Santa Katerina village; five times a day a scratchy recording of the Muezzin's call, played loudly over a tremulous amplifier, stops work in the village as the Moslems bow to pray.

Santa Katerina is thus a Moslem town, built around a Christian presence, devoted to a Jewish tradition. The Jews themselves strangely enough, have no record or tradition as to where Mt. Sinai is located, despite the centrality of Sinai within Jewish theology. Judah Halevi, the 11th century poet and sage, argues for the superiority of the Jewish faith with the king of the Khazars by pointing out that while only a handful of men and women were present when Jesus performed the miracles, the entire Jewish population, several million strong heard the voice of God at Sinai. And, yet, there has never been a Jewish attempt to identify or establish a particular geographical location as Mt. Sinai.

Sinai for the Jews, has always been associated with a continuous and unending revelation: "All the prophecies which prophets would in the future declare, and all the interpretations which scholars will uncover in future generations were revealed at Mt. Sinai (Exodus Rabbah 28)." From the Burning Bush, God told Moses to tell the children of Israel in Egypt that His name was "Eheyeh asher Eheyeh" - "I will be what I will

be" - a name that names nothing, and everything. Moses brought back to Pharaoh the message that what God may want at any given moment is an unknown, a surprise: "For we do not with what we are to serve God until we arrive at that place (Mt. Sinai) (Exodus 10)." Perhaps the Jewish sages felt that to determine the site of an actual Mt. Sinai might diminish Sinai as the symbol of interpretive surprise and freedom.

And yet, there is something to be said for the Christian monks and holy hermits-not to mention the Bedouin who throughout the centuries, have come to make their lives in the actual wilderness. "Why was the Torah given in the wilderness?" the Talmud asks? "To teach that whoever would wish to acquire Torah must make himself "ownerless", - free from the constrictions, ambitions, preconceptions and inhibitions which own us and enslave us, than the wilderness itself.

For almost three years, Sinai had received almost no rain at all. Then, as the war in the Gulf moved into its final phase, three days before the cease fire, it began to rain. It rained for seven days straight. Snow fell in the high mountains. Streams of water rushed out from crevices in the mountain. Fragrant desert shrubs filled the air with their concentrated incense, and doubts faded that this was indeed a holy place.

This article appeared in "The Forward", the Jewish newspaper, as a feature story in the March 22nd 1991 issue.. The numismatic paragraphs and illustrations were added by your Shekel editor.

The Big Apple Hosts Young Numismatist Program

By Douglas Chen - Young Numismatist

On Saturday May 4th 1991 another young numismatist program was conducted by Larry Gentile Sr. at the Greater N.Y. Numismatic Convention. By 10:30 A.M. the Tapestry Room at the hotel was filled to standing room and more chairs had to be brought in. Mr. Gentile opened the program by welcoming everybody, and thanking those who had participated by bringing in mini-exhibits. Louise Gentile was responsible for signing in everyone and distributing the door prize tickets. A.I.N.A. President "Mighty" Moe Weinschel was introduced along with convention chairman Julius Turoff. Young numismatist Noah Lehmann-Haupt spoke on his newsletter. Larry Gentile spoke on the A.N.A. 100th anniversary and on the Young Numismatist auction. After a pizza break at a nearby restaurant at noon, the program continued an hour later. Exhibit prizes were awarded to the best four exhibits and judging were some of the parents from the audience. The play money notes were distributed to be used at the auction. Adorning these notes was a photo of Judd Karten, noted numismatist and YN supporter. The auction lots consisted of various U.S. and foreign currency and coins all donated by the dealers at the convention, and A.I.N.A.. Aside from those mentioned above, John Mangels of the White Plains Coin Club, Anthony Swiatek, commemorative coin authority and Tom Lawless, all took time to speak to these young numismatists. Plastic bags were distributed and the YN's stopped at the free give away table to take items home. Larry Gentile thanked everyone for attending the program and special thanks to the all the parents for their participation. Then Larry received a big thank you from everyone which ended in a round of applause.

Young Numismatists Led By Larry Gentile, Sr

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CLUB



BULLETIN

Donna J. Sims N.L.G.

Editor

P.O. Box 442

Hermosa Beach, Calif. 90254-0442

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INS OF BROWARD - Discussion topic for the April meeting was "Ancient Symbols on Modern Israel Coins." Since Memorial Day is celebrated in May, anything related to Memorial was the discussion topic and for show and tell at the May mtg.

INS OF CLEVELAND - "A Numismatic Look at Iraq" by Fred Ross was the program feature for the April meeting. The May meeting also saw Fred speaking on "Poland's First Paper Money" and "Enigmas of Chinese Ancient and Medieval Numismatics". Nominations for new officers are: Sam Richman, pres; Sanford Brown, vp/treas; & Dick Wengel, sec.

INS OF LONG ISLAND - Past Presidents Night was held at the April meeting. The May meeting featured slides, Shavoth, souvenir cards, temples and churches.

ISRAEL COIN CLUB OF LOS ANGELES - Like many of our INS clubs, ICCLA has voted to meet bi-monthly. Also, due to the untimely passing of president Bob Northam and serious illness of two board members, replacements have to be found. Jerry Yahalom presented a slide program on Jerusalem at the May meeting.

INS OF LOS ANGELES - Dr. Shelby Wagner spoke on "The River Red-Story of the Antietam Commemorative Half Dollar" at the April meeting. Mel Wacks spoke on the "Hank Greenberg Jewish Hall of Fame Medal" at the May meeting. New officers and board members have recently been elected and will be mentioned in the next issue of the Club Bulletin. However, I would like to mention that yours truly has been asked to be the installing officer at the June meeting.

INS OF MASSACHUSETTS - VP Herman Balkan spoke on "Gold Coins of Israel" at the March meeting. "How to Preserve and Protect Your Coin Collection" was the topic of pres Steve Moorehouse at the April mtg. Elections also were held.

INS OF MICHIGAN - Jack Schwartz spoke about "Arthur Szyk, the Man and his Drawings" at the March mtg. Ben Morris conducted a "Winner Takes All" refresher quiz program on the ABC's of Israeli Numismatics, patterned after the 'Aleph Beth' pages by Ed Janis found elsewhere in this publication, at the April mtg. The annual dinner meeting will be held June 2, with Mel Wacks as special guest and speaker.

INS OF NEW YORK- Exhibit and discussion topics for the April meeting were: specimen sets, non-Jewish coins of the Old and New Testaments, 1958 papermoney & any items related to Yom Hashoa and Israel Independence Day.

INS OF SAN GABRIEL VALLEY - April marked the beginning of INSSGV's 23rd year with special happenings for the meeting: pot-luck, exhibits & relating old-time memories & pictures.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Coins of the Decapolis was the discussion topic at the April mtg (the Decapolis was the league of cities on the East bank of the Jordan). WINS resident Arabic coinage scholar, Fred Jacobs, presented slides & lecture on describing and explaining the legends-how to recognize & read the various legends and city names, at the May mtg. (Congratulations to WINS and newsletter editor Philip Sperber on being this year's recipient of AINA's Best Club Bulletin Award. I presented the beautiful plaque at the convention held two weeks ago).

COMMENTS FROM DJS - I enjoyed attending the AINA convention and manning the AINA table in the registration area. I was most delighted to sign up three new AINA members, attend several meetings and do a lot of talking. I had to miss the general membership mtg because of attending the theater. The overall attendance was good, the dealers seemed happy and we all look forward to next year. AINA's president Moe puts in an enormous amount of time and effort in putting the show together and has a staff of only 12. As you can see the Club Bulletin is now a permanent part of the Shekel. In the next issue, which is usually the shortest because so many clubs do not meet during the summer months, I will have a list of the active clubs and their meeting information. Be sure to attend your club meetings. Be well, be happy *DJS*.



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